

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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"The Master Is Come, And calleth For Thee"

By Evangelist John R. Rice

—John 11:28

"And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him."—John 11:28, 29.

It was a sad day in the little home in Bethany when Lazarus died. Mary and Martha, the two sisters, had neither father nor husband, it appears from the sacred record. They must have loved Lazarus all the more. And they not only loved him, they depended upon him, leaned upon him. We suppose that Lazarus made the living for the little family. The atmosphere of the home must have been one of peace, understanding and sweet fellowship between the sisters and their brother, for we are told that Jesus came often to the home and that "Jesus loved Martha, and her sister, and Lazarus."

But now Lazarus was dead! Martha and Mary had broken hearts. One thought came continually to their minds—"If Jesus had been here, our brother had not died." When Jesus came later, Martha said to Him, "Lord, if thou hadst been here, my brother had not died." Then when Mary came to Jesus, "she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died" (John 11:21, 32). Poor Mary and Martha! They had not yet learned the blessed truth that God has sweet uses for sorrow. Often those He loves the best He allows to suffer to draw them nearer to Him. Jesus had known that Lazarus was sick, and yet had stayed away deliberately. He wanted to wait until Lazarus was dead and all human hope was gone. Then He planned to weep with these sorrowing sisters, then to arouse their faith in Him, and to call Lazarus from the grave again!

We often feel that God has forgotten us when sorrow with its shadow comes into our door. We often feel that if God had been here our baby would not have died, this sorrow would not have come, there would not have been sickness or unemployment or disappointment or accident. But that is not so. How tenderly the Holy Spirit of God hovers over Christians as God allows His dear ones to go through the fires of suffering. Jesus said about the sickness of Lazarus, "This sickness is not unto death, but for the glory of God" (John 11:4).

When Martha went to meet Jesus and talked with Him, He soon gave her hope and comfort and faith. When she was comforted, she ran to call her sister Mary and say, "The Master is come, and calleth for thee." And God is calling you today, dear reader, just as He called Mary.

It is my prayer that you who read will be as attentive and obedient as Mary. "As soon as she heard that, she arose quickly, and came unto him" (John 11:29).

"The Master is come, and calleth for thee!" God is always calling, calling, calling! When one with a spiritual mind reads the Bible, he can find that the compassionate heart of God is always seeking and calling, running after sinners, wooing them to Himself. In the Garden of Eden where sin first came, and when Adam's guilty conscience caused him to hide from God, God walked in the garden in the cool of the day and called to Adam again and again, "Where art thou?" (Gen. 3:9). And ever since that day to every sinning man and woman and child in this world, God is calling.

I. God Calls Through the Bible
Martha carried the direct word of Jesus to Mary. Everyone who

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"THE THING"

A Much-Needed Sermon From an Unneeded Song

By Rev. John E. Huss, D.D.
Pastor, Southside Baptist Church, Spartanburg, S. Carolina

"...for Achsan . . . took of the accursed THING."—Joshua 7:1.

Americans have sung some crazy songs. When "The Thing" gained national prominence it was simply a repetition of what had happened before. This song can be added to the list of such other dizzy tunes as "The Music Goes Round and Round," "Yes, We Have No Bananas," "The Man on The Flying Trapeze," "Lay That Pistol Down, Babe," "Irene Goodnight," and "One Has My Heart; the Other Has My Name."

One evening on our television set I saw the program, "We The People." Many of you watch this excellent program, which features Don Seymour as master of ceremonies. On the program for that particular night Mr. Seymour stated that during the program America would hear the identification of "The Thing." The author of the song made a personal appearance on the program. Do you know what he said "The Thing" was? He told the people that he himself did not know.

The song does reveal that "The Thing" is something that you would like to get rid of and can't. "The Thing" is the possession of something you would rather not possess. This song recalled to me a story in the Old Testament, and,

believe it or not, this very story refers to "The Thing." "The Thing" is specifically mentioned in connection with an incident while Joshua and his army were trying to make conquest of Canaan, as told in Joshua, chapter 6 and 7.

The sermon suggested by this song has three divisions as follows:

- I. The Tragedy Produced by "The Thing."
- II. The Identification of "The Thing."
- III. The Lessons Learned from "The Thing."

I. The Tragedy Produced by "The Thing"

The story in chapter seven begins with a familiar word "but."



Dr. John E. Huss is pastor of the First Baptist Church of Spartanburg, South Carolina. He is the originator of the Hour of Power Prayer Meeting title, and the mid-week service in his church is attended by more than a thousand members.

Whenever you hear the word "but" you might as well steel yourself for something unpleasant. You have known some people who will say something nice, yet they can also say "but" and then go on to say what they really wanted to say in the first place. But when you do say something nice first, it does give the appearance that you yourself are very gracious.

Chapter seven begins with "but"—"But the children of Israel committed a trespass in the accursed thing." The Lord was with Joshua, and his fame was noised through all that country. Joshua, the successor to Moses, was a great leader in his own right. For whoever succeeded Moses would have to be a great man. Joshua was one of the two spies who came back from Canaan and who had the faith to say, "We are well able to take the land." Joshua did right. He observed his orders in everything. But the children of Israel committed a trespass, and so set God against them. Because of this trespass which concerned "The Thing," not even Joshua's name and fame, his wisdom and courage, could protect them. If we are in wrong relationships with God, there are times when not even our friends can help. If God be for us, who can be against us? But if God be against us, who can be for us?

The anger of the Lord was kindled against Israel because of "The Thing." God saw the sin that was committed. The people did not see it, so God took the necessary steps to make them see it. This is inevitable that one way or another, sooner or later, secret sins will be brought to light.

Joshua sent a detachment to seize the next city that was in their path. The name of this city was Ai. Only three thousand men were sent. Advance reports indicated that no more than this would be needed. Joshua's party were repulsed in their attack on the city. "They fled before the men of Ai," finding themselves unaccountably dispirited. "The enemy came out upon them with more vigor and resolution than they had expected. In their retreat they had about thirty-six men cut off. This was not a great military loss, but it was a dreadful surprise to those who had no reason in any attack

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MUST YOUNG PEOPLE Believe In Evolution?

By Dr. Arthur I. Brown, M.D., C.M., F.R.C.S.Ed.

To this important question it is now possible to give a positive reply, and this is an emphatic negative. There can be no doubt that the pendulum of scientific thinking, especially on the continent of Europe, is swinging away from evolution, an acceptance of which has come to occupy such a prominent place in the thought and teaching of many educational leaders.

Our evolutionary friends adopt confident and impressive language when they mention the present scientific status of their theory. They speak of the "colossal mass of facts" all of which are alleged to support their faith in an assumed animal ancestry for mankind. Dogmatic affirmations of this nature, whether warranted by the evidence or not, obviously must have weight with the average student.

Maynard Shipley, atheistic head of the Science League of America, says:

"Scientists the world over accept the general theory of evolution as valid and convertible? and regard the process of evolution as fact."

Linville, Kelly, and Cleave, in their textbook, "General Zoology," write:

"All scientists at the present

time agree that evolution is a fact."

The above are typical of a vast number of similar expressions which have determined the attitude of multitudes of students and others toward the hypothesis.

Is this sweeping declaration true? Surely not! It may be admitted that the majority of scientific leaders accept some form of evolution but that there are no eminent men of science on the other side is very wide of the mark.

In any case it is not necessary to be unduly influenced by the opinions of majorities. Down through the ages, they have more often been wrong than right. The majority instituted slavery; the majority chained to stakes and surrounded with circles of flames

martyrs throughout the history of the world; the majority crucified Jesus Christ.

Better is it to be on the side of right than to go with the crowd. If we are to be guided in our decision regarding the validity of the evolutionary hypothesis, by the factual evidence, it would appear that we are inevitably compelled to discard this theory and adhere to the only alternative explanation of the origin of things, namely, Creation by a Supreme Being as described in the book of Genesis.

Within the limited scope of this article, it is not possible to consider all the phases of the subject, but the most essential features will be discussed in a broad, general way. It is hoped that this presentation of the modern status of evolution will convince the intelligent and unbiased reader of the woeful weakness of the evolutionary position.

After years of intensive study the writer of these lines has arrived at the conclusion that evolution has utterly collapsed from the

(Continued on page 3)



Dr. John R. Rice

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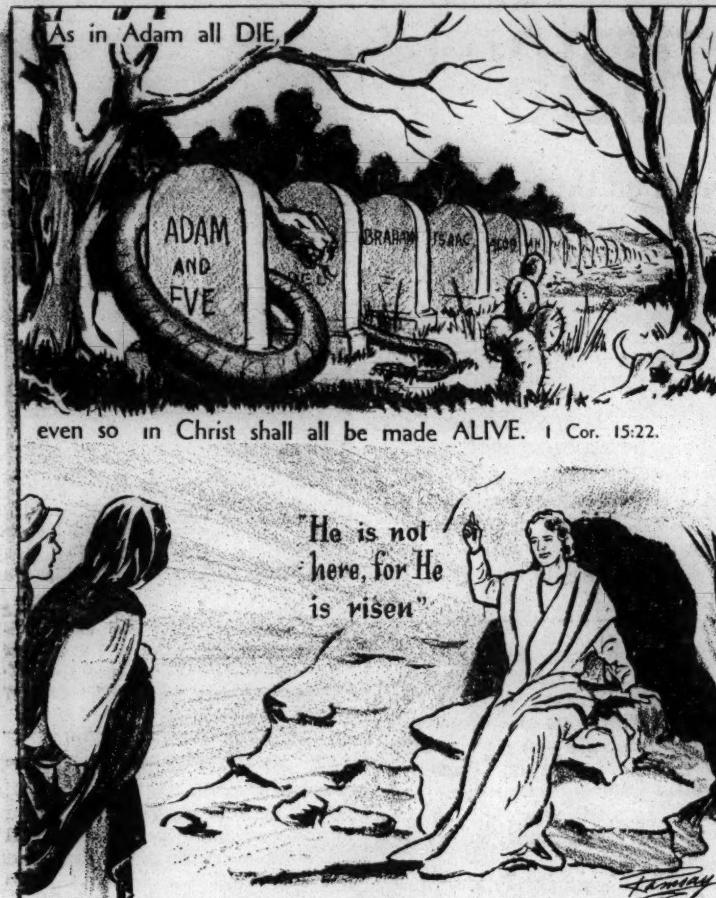
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The Gospel at a Glance

By Charles L. Ramsay



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The Master Is Come

(Continued from page 1)

preaches to sinners can show how all through the Bible runs the call of God for sinners.

"Come" is one of the most prominent words in the Bible. It is God's call to sinners beginning to end of the sacred Book. In Isaiah 1:18 the Lord calls, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." A pleading Saviour urges every man to stop and reason. How well God knows that any man in his right mind would not go away in sin. When Jesus went to the cross, He asked the Father to forgive sinners, "For they know not what they do." The prodigal son arose and came to his father just as soon as "he came to himself." So God pleads with men to come and reason and have their sins forgiven.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else"; Isaiah 45:22, is God's call. No one else can save. No one else can forgive man's sins. And God calls man to give him peace and forgiveness.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (Isaiah 55:1,2). So God calls. God knows the thirst of the human heart. God knows how unsatisfying are the dregs of the cup of sin. God knows how the prodigal perishes with

hunger even though he fill his belly with the husks that the swine eat. If you are thirsty, God calls for you to come and to drink without money and without price.

The pleading voice of God is recorded by the prophet Ezekiel also when he said, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11). God does not hate sinners, He loves them. God does not delight in punishment, He delights in mercy! God is not simply nor primarily an angry Avenger pursuing man with the sword of judgment. Rather, God is a tender and loving and merciful Creator, grieved in His heart by the sins of man who was made in His image, and He is longing, seeking, pleading for man to return and be saved.

So God calls throughout the Bible. He says, "Return unto me and I will return unto you, saith the Lord" (Mal. 3:7). He says, "All day long have I stretched forth my hands unto a disobedient and gainsaying people" (Rom. 10:21). God says, "I have called, and ye refused; I have stretched out my hand, and no man regarded" (Prov. 1:24).

In the New Testament the call of God continues, "Come, come, come!" Jesus said in Matthew 11:28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your

Shall We Keep The Ten Commandments?

I was glad to have your letter and in answer to your question I will tell you what I think about the Ten Commandments.

Dear Mrs. D.—:

1. The Ten Commandments are a perfect standard of morals and righteousness. The one on the Sabbath, I think, is a ceremonial command. We do not now observe the Sabbath on Saturday but we have the Lord's Day which is different. According to Colossians 2:14-17 the Sabbath like the other ceremonial laws was nailed to the cross. Aside from that the Ten Commandments are moral law, and so they are still binding as a proper standard of living. It is still wrong to steal, still wrong to kill, still wrong to lie. However, we must remember that there are other statements in the Bible that contain moral law also. But I believe we ought to hold up the moral standards of the Ten Commandments, along with all Scriptural statements of the moral law.

2. However, it is quite clear that no one was ever saved by the Ten Commandments. No one ever perfectly kept them. Christ Himself

kept them, but no one else. And when Christ died for us, then the Scripture says, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). In other words, one who trusts in Christ is counted righteous, though he himself is imperfect and sinful. No one ever was saved by keeping the law, by keeping the Ten Commandments. Neither in the Old Testament nor in the New Testament was anybody ever saved by obeying commandments. The only way anybody was ever saved was by faith in Jesus Christ. In Acts 10:43, the Scripture says, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." You see, every prophet in the Old Testament preached the same gospel, that by faith in Jesus Christ one had remission of sins. Some trusted Christ as the coming Saviour before He came. The sac-

souls. For my yoke is easy, and my burden is light." Jesus promises rest for the weary, ease of heart to the burdened, peace to the troubled.

Jesus said even little children might come. He said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). Jesus encouraged people to come, saying, "Him that cometh to me I will in no wise cast out" (John 6:37). The constant grief in the heart of our Saviour when He walked among men is expressed in these words, "Ye will not come to me that ye might have life" (John 5:40), and also in these words, "Will ye also go away?" (John 6:67).

Jesus Himself stood before the great multitude of people the last day of a feast in Jerusalem and cried out, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38).

Thus ever did Jesus beg sinners to come. He called to the sorrowing, to the sinning, to publicans and harlots, to the woman taken in adultery, to the dying thief, to ignorant and learned, the children and aged: "Come!"

And when God would close the canon of Scripture and the beloved John, now an old man nearly a hundred years old, had been given the book of Revelation to write down, God's last portion of the Scripture, He could not close the book without one more plea for sinners. So in Revelation 22:17, in the last book of the Bible, yea, in the last chapter of the book, we have again this invitation, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

All these Scriptures say, "Come!" The Bible from one end to the other invites people, pleads with people, warns people, urges people to come to Jesus Christ for mercy and forgiveness. One who does not come is without excuse. Those who are away from God, are away because of their own stubborn rebellion, their wicked hearts that love sin and hate God. This is the reason that men are still unsaved, despite the pleading mercy and call of God: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20).

In south Texas, a man said to me, "When God calls me, I will come, but not before. It isn't my fault I am not a Christian. God has not called me yet." But in his home and before his family, I took up the Scriptures and read many of the above passages showing that God had already called every sinner. We read together how that "The times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). We

rifles all pointed to Him. Others of us trust Christ after He is come. But all who are ever saved are saved on the merits of Christ's atoning blood, and by faith in Him.

Should we try to keep the moral law? Yes, we should. And the law is a standard to show us how weak and sinful we are, "The law was our schoolmaster to bring us unto Christ" (Gal. 3:24). By the law we know how far we have failed and we know how badly we need a Saviour. However, no one was ever saved by keeping the law.

Should we learn the Ten Commandments? Yes, certainly. Should we uphold the moral standards of the Ten Commandments? Without any doubt we should. The seventh day Sabbath is done away as the New Testament clearly tells us, but the other commands are moral law that does not pass away and we should, of course, observe them, the best we can by God's help.

Thank you for writing me. Have you trusted in Jesus as your own Saviour? I hope that you have.

If there is any way I can help you further, let me know.

In Jesus' name, yours,

John R. Rice

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Must Young People Believe in Evolution? Continued From Page One

weight of its own inherent absurdities and impossibilities.

In corroboration of this view, many eminent scientific authorities will be quoted, most of them living, and many of them teaching today. The men quoted are in the forefront of science, so that neither their standing nor their opinions may be disregarded.

It is assumed that the reader has some slight acquaintance, at least, with the main arguments of evolution, and no attempt will be made to describe in any detail the various and interesting angles of investigation, into which we might enter, if this were a treatise on the subject. The main purpose is to show that the theory of evolution is not supported by the facts; in other words, that it is not a scientific explanation and ought to be discarded for the only logical and reasonable solution of the problem of origins, which is Creation.

"All scientists are evolutionists," we are told. Let us see. What about men like Professors Depéret, Carazzi, and Vialleton? Is Dr. Albert Fleischman not a scientist? Fleischman is professor of Zoology in the University of Erlangen, Germany, and acknowledged, even by evolutionists, to be without a superior in this field. He condemns evolution unequivocally. In January, 1934, in a paper read before the Victoria Institute of London, England, he showed in detail the totally unscientific nature of the hypothesis. He says:

"The Darwinian theory has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination . . . the doctrine of Descent has not been substantiated . . . the discussion of the question does not belong to the field of the exact sciences of zoology and botany."

Sir John Ambrose Fleming, F.R.S., President of the Victoria Institute of London, England, one of the foremost scientists of the day, published in 1935 his book, "Evolution or Creation." This is a most crushing attack on evolution in which he finds nothing which ought to appeal to a man of science.

On Monday, January 14, 1935, he gave his presidential address before the Victoria Institute, in the course of which he maintained that the account of creation of man given in the book of Genesis must be literally true, and that "to make a scientific hypothesis take precedence of the teaching of that literature which millions of people for centuries have been convinced is a revelation from the Author of the Universe to mankind, involves consequences of a very serious nature."

In an attempted reply to Fleming, Sir Arthur Keith, the eminent atheistic and evolutionary anthropologist of Great Britain writes in "Darwinism and Its Critics":

"Sir Ambrose Fleming, F.R.S., proceeded to demolish the evidence

on which the theory of man's evolution is believed to rest."

We are inclined to believe that Sir Ambrose succeeded in his process of demolition, judging from the weakness of Keith's answer.

Douglas Dewar, distinguished naturalist of England, author of many books, and an acknowledged authority, has recently written a book, "Difficulties of the Evolution Theory." This is one of the most complete and effective arguments ever levelled against a belief in an animal ancestry for mankind.

If space permitted a detailed review of this remarkable volume nothing could possibly be more arresting in the way of revealing the many false interpretations which the evolutionists make in a frantic effort to prove their theory. We shall presently quote from this great work, when the individual arguments for evolution are mentioned.

Dr. Clark Wissler, curator-in-chief of the Anthropological Section of the American Museum of Natural History, quoted by O'Toole in "The Case Against Evolution," p. 344, admits:

"As far as Science has discovered there always was a man, some not so developed, but still human beings in all their functions, much as we are today . . . Man came out of a blue sky as far as we have been able to delve back."

If words mean anything, this is nothing short of Creation.

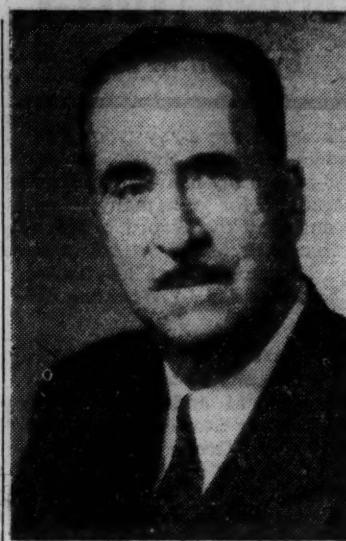
Dr. Austin H. Clark, F.R.G.S., member of the American Geophysical Union, Chairman of the Section of Oceanography in the American Association, writes in "The New Evolution-Zoogenesis":

"The greatest groups of animal life do not merge into another. They are and have been fixed from the beginning . . . No animals are known even from the earliest rocks, which cannot at once be assigned to their proper phylum or major group . . . A back-boned animal is always unmistakably a back-boned animal, a star-fish is always a star-fish, and an insect is always an insect, no matter whether we find it as a fossil or catch it alive at the present day. There can be only one interpretation of this entire lack of any intermediates between the major groups of animals . . . if we are willing to accept the facts at their face value, we must believe that there were never such intermediates, or, in other words, that these major groups from the very first bore the same relation to each other that they do at the present day."

This is a tremendous admission, but Dr. Clark is loath to yield his long-held evolutionary views in spite of the absence of evidence.

He quotes his friend, Dr. Gerritt Miller, who says:

"We do not hesitate to confess that in place of demonstrable links between man and other mammals, we now possess nothing more than some fossils so fragmentary that



Dr. Arthur I. Brown

Dr. Arthur I. Brown was a widely traveled physician, surgeon, scientist, lecturer and Bible teacher who used his medical training and knowledge to introduce and develop spiritual truths. His lectures, radio broadcasts and books have been a scientific answer to Christianity's critics.

they are susceptible of being interpreted as something else."

Of course, these intermediate forms are absolutely necessary to an acceptance of evolution. Their complete absence spells the death-knell of the whole idea.

In order that there may be a clearer understanding of the subject, a few general observations may be in order.

When we speak of the decline of Darwinism, we are told that while Darwinism has been largely discarded, evolution is more strongly held than ever. That leads then, to the question, What is Darwinism? What is evolution? Do they mean the same thing or not?

Vernon Kellogg, an evolutionist, admits their identity. In "Darwinism To-day," page 5, he writes:

"The fair truth is that the Darwinism selection theories considered with regard to their claimed capacity to be an independently mechanical explanation of descent, stand today seriously discredited in the biological world. On the other hand it is also fair to say that no replacing hypothesis or theory of species forming has been offered by the opponents of selection, which has met with any general or even considerable acceptance by naturalists."

He virtually concedes that there is no other brand of evolution than the Darwinian, and also, that this is discredited!

Exactly what did Darwin believe and teach? O'Toole, discussing Darwin's "Origin of Species," gives the following clear outline of what is meant:

"The naturalist bases the evolution of organic species upon the assumed spontaneous tendency of organisms to vary from their normal type in every possible direction. This spontaneous variability gives rise to slight variations some of which are advantageous, others disadvantageous to the organism."

"The enormous fecundity of organisms multiplies them in excess of the available food supply, and accordingly, more are born than can possibly survive. In the ensuing competition or struggle for existence, individuals favorably modified, survive and propagate their kind, those unfavorably modified perish without progeny. This process of elimination, Darwin termed Natural Selection. Only individuals favored by it were privileged to propagate their kind, and thus it happened that these minute variations of a useful character were seized upon and perpetuated by the strong principle of inheritance."

"In this way these slight but useful modifications would tend gradually to accumulate from generation to generation in the direction favored by Natural Selection, until, by the ensuing transmission of innumerable minor differences, verging in the same direction, a major difference would be produced.

"The end result would be a progressive divergence of posterity from the common ancestral type, whence they originally sprang, ending in multiplicity of new forms or species, all differing to a greater or lesser extent from the primitive type."

Here we have an interesting, even if wholly imaginary picture of a world wherein there is a constant struggle for existence on the part of all living things, an almost infinite variation in the bodily structure of individuals being born in countless numbers. Then we are asked to believe that Nature (whatever that may mean) selects and perpetuates by inheritance, those advantageous variations which enable the fittest to survive.

Today this view is almost entirely discredited and abandoned.

Prof. L. T. More, of Cincinnati University, in "The Dogma of Evolution," page 194, writes:

"Unfortunately for Darwin's future reputation . . . every one of his arguments is contradicted by the facts."

Dr. D. H. Scott, eminent British botanist, declares:

"A new generation has grown up which knows not Darwin. Is even then evolution not a scientifically ascertained fact? No! We must hold it as an act of faith because there is no alternative."

What an easy way to get rid of Creation! No alternative. This is anti-Biblical bias carried to a high degree, surely. And there lies the reason for much evolutionary propaganda.

Dr. Henry Fairfield Osborn, recently deceased, and possibly the most eminent evolutionist of America, addressing the British Association, remarked:

"If living today, Darwin would be the first to modify his theory. Darwin was brave but wrong."

We see then that even the evolutionists have thrown Darwin overboard. Kellogg informs us that there is no replacing theory,—so what becomes of evolution? The question answers itself!

Another point should be considered. Evolution is based primarily on the alleged ability of animals to undergo certain changes, gradual or sudden, which eventually lead to new species or types which have arisen from the older forms.

These assumed progressive changes are well known. The first and earliest stage is the one-celled organism, simply a tiny blob of protoplasm. This slowly changes its invertebrate form through various alternations of round worm, long worm, etc., and finally becomes a fish with a fully developed backbone. The vertebrate has arrived. Then follow the amphibian or bullfrog type, reptilian, hairy mammalian, and lastly, man "emerges."

This is a truly delightful picture. But,—just a moment, please. Is there any evidence of these changes? There are many thousands of forms of plant and animal life. Kindly introduce us to ONE that has ever been able to produce anything which is not "after its kind." And here is where the imposing evolutionary edifice comes toppling in ruins. Such changes of species are absolutely essential but never once has such a change been known to occur, either in ancient or modern times.

Listen to Douglas Dewar, page 91, "Difficulties of the Evolution Theory":

"The breeder, no matter on what animal or plant he experiments, after he has effected a number of minor changes in any given direction, is suddenly brought to a standstill. In a comparatively short time he reaches a stage at which he cannot accomplish more, no matter how much he tries. This fact is fatal to the evolution theory."

Vernon Kellogg writes in "Darwinism To-day," page 18:

"Speaking by and large, we only tell the general truth when we declare that no indubitable cases of species forming, that is, of descent, have been observed; and that no recognized case of natural

selection really selecting has been observed."

The late Dr. David Starr Jordan wrote, October 22, 1922, in Science, page 448:

"None of the created 'new species' of plant or animal I know of would last five years in the open; nor is there the slightest evidence that any 'new species' of field or forest or ocean, ever originated from mutation, discontinuous variation or hybridization."

Prof. T. H. Morgan, well-known evolutionary biologist, in his book, "Evolution and Adaptation," page 43, writes:

"Within the period of human history there has not been a single instance of the transformation of one species into another; and it must be admitted that evolution lacks the one essential bit of evidence which it requires to place it on a scientific basis."

O'Toole on page 28 of his book already mentioned, declares:

"Anyone thoroughly acquainted with the results of genetical analysis and research, will find it impossible to escape the conviction that there is no such thing as experimental evidence for evolution. In spite of the enormous advances made in the field of genetics and cytology, the problem of the origin of species is, scientifically speaking, as mysterious as ever. No variation of which we have experience is interpretable as the transmutation of a specific type."

Evolution claims support from the facts uncovered by a study of Comparative Anatomy, Vestigial Organs, Embryology and Geology. There are some secondary arguments of lesser value but the ones mentioned must suffice. Let us examine these and discover whether or not they will lead to evolution or creation. What do the scientists say?

Comparative Anatomy

The admitted resemblances between the structure of animals and man are stressed and we are asked to believe that the only possible explanation is that animals are the ancestors of man. The obvious answer to this is that resemblances in structure are no proof of blood relationship. They show only a common or basic plan of architecture on the part of the Divine Architect. God, we believe, gave similar organs and structures both to man and animals, where they were to perform similar functions. Why not?

Osborn confesses the grave weakness of this argument in his article in the Encyclopedia Britannica, Vol. 20, page 580. He shows that the conclusions at which evolutionists arrive by using argument may be exactly the opposite of the truth.

"From comparative anatomy alone, it is possible to arrange a series of living forms, which, although structurally a convincing array because placed in a graduating series, may be, nevertheless, in an order inverse to that of the actual historical succession."

(Continued on page 6)

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Colonel Bill Hagel -- He Cries Sales by Day and the Gospel by Night

Colonel Bill Hagel, of Springfield, Missouri, with all of his enthusiastic 390 pounds, is still crying some of the largest real estate and livestock sales in the country; but since May of 1949 he has also been crying the absolute necessity of the new birth if a man is ever to enter the kingdom of Heaven. The colonel has proved himself to be as effective in the pulpit before a revival audience as he is in a sale-barn before a crowd of buyers. Wherever and whenever Colonel Bill Hagel gets up—always with the famous Hagel smile—something begins happening. And something keeps on happening until he sits down.

For 10 years Colonel Hagel, who was born in Fordland, Missouri, near Springfield, has been a happy-go-lucky auctioneer. From the very beginning he has been tops in the field. He has conducted sales in 17 states. He once sold \$116,000 worth of registered Hereford cattle at a sale in Guymon, Oklahoma. Every year he goes to the Reppert School of auctioneering at Decatur, Indiana, and delivers a series of lectures.

"Call Colonel Hagel"

A few years ago the City of Springfield unwittingly found itself in the real estate business. It was an unprofitable enterprise. Over a period of years the city had acquired about 100 lots. The lots were no good for governmental purposes, and the city found itself in the embarrassing position of being unable to levy a tax against them.

What should be done with them? Somebody suggested that such a problem was right down the alley of Colonel Bill Hagel. He was called in. The colonel advised the city fathers that the lots were potentially better than Santa Claus. He advertised them and announced that he would sell them on a certain morning in the council room of the City Hall.

The morning came. Two hundred persons jammed the hall. Opened the colonel:

"I don't need to tell you about the growth of Springfield; we all know there's more people in Springfield today than was ever known in history. And the fortunes of this city have always been in real estate. There's a good market for it, a good demand—you can sell at a much higher figure in a few years."

Whereupon the colonel picked up a gavel and pounded on the desk. Perhaps the last chance had arrived for a man of ordinary means to get into the real estate business and eventually acquire a fortune.

He began knocking them down. There was spirit in the bidding. They began going from \$100 to \$600. By noon he had sold 28. It was time for lunch. This sale is not gonna stop for eating. Time is too precious.

The colonel took his coat off. When something is being sold and buyers begin talking about vittles, it is time to get down to business. There were 56 more lots to be sold before anybody should begin talking about eating.

And on the sale went. The sweat poured down the colonel's brow and face. The gavel beat the daylights out of the desk. "All our fortunes have been made out of real estate." One sold for \$1000. Another climbed up to \$1300. "You see," cried the colonel, "we are GIVING you the land."

Finally it was all over. When the colonel put his coat back on the city's exchequer was richer by \$20,750. And best of all, the city could now tax every one of the lots.

In Missouri they will tell you: "Don't give it away until you have talked with Colonel Bill Hagel."

In The Money

The smiling, successful colonel rode well, ate well, was well housed and well bedded. He was easy picking for every smooth-talking deadhead that came along. He picked up the check. He lent the money. He furnished the tickets.

His parties were among the best in town. His lovely wife, Kathleen, has the artistic touch. Bill provided her with the best of



Col. Bill Hagel

everything, and she made the most of it. An evening with Bill and Kathleen was out of this world.

But Kathleen, agreeable and patient though she was, was getting fed up with the high life. One night Bill had them all out. The glasses tinkled, the red beads danced, the big Havanas burned slow and steady. The laughter got louder and louder.

When the last one had gone, Kathleen exploded. "I'm tired of all this. Just look here; they have burned a hole in my carpet, I can't stand it any longer. I am going home."

And did that shake the colonel! You don't find a Kathleen every day. And she is going home. Not if I can help it.

"I am tired of the whole thing, too. I am with you. We will quit it."

The colonel was not smiling. He didn't do much of it for sometime.

John R. Rice

Along came John R. Rice of Wheaton, Illinois. He held a revival meeting in Springfield under a tent. Kathleen already had the colonel pretty well tamed. He knew that she had character and that she loved him. He knew a good thing when he saw it; that was responsible for his success.

On the night of May 24 (1949) when Rice gave the invitation, the colonel carried all of his 390 pounds to the altar. When he came away Kathleen had a new husband.

He immediately united with the High Street Baptist Church of Springfield. The pastor of that church, Rev. Bill Dowell, is one of the steadiest and most encouraging friends Colonel Hagel has. When Bill speaks, the colonel listens.

Revival Meetings

When the colonel has a good thing he wants everybody else to know about it. He couldn't keep his religion to himself. And he had always been in the habit of doing things on a big scale. Auctioneer was no back-alley business;

why should religion be? Bill Dowell thought that made a lot of sense.

So the colonel bought him a tent and started holding revival meetings. And everybody wanted to come out and hear him. In one town they came to hear him from six counties. Since his conversion Colonel Hagel has held 11 revival meetings in which 436 have made public professions of their faith in Jesus Christ as their Saviour. He has been busy during the winter, and he plans to make the coming spring, summer and fall three times as fruitful as last year.

THE EDITOR'S Notes by John R. Rice

Though I am away from home, readers of THE SWORD OF THE LORD are on my heart all the time. Thank you for your many letters. Recently at the Sword office we received nearly 900 letters in one day. Remember that all mail is to be addressed to Wheaton, Illinois.

At Ocean Springs, Mississippi

Friday night and Saturday, September 14 and 15, we spent with Brother Storie at First Baptist Church, Ocean Springs, Mississippi. It was a "Prayer Clinic." For a week Brother Storie had been running my recorded messages on prayer on his daily radio broadcast. The crowds, too large for the church, assembled in the Community Hall morning, afternoon and night, and people were present from Mississippi, Louisiana, Tennessee, Alabama, and Florida. Dr. Moore from New Orleans Baptist Seminary was present, with a number of seminary students, and pastors from the five states. The First Baptist Church of Ocean Springs, Mississippi, is famous because it maintains a prayer room, open 24 hours a day, and here wonderful things have been received from God in answer to prayer. It was a blessed time among spiritual people. There were some high hours, with holy resolutions. The services continued Sunday, though I had to leave Sunday morning.

This Way a Church Can Have Revival

Yesterday, September 16, we began revival services with the Brent Baptist Church, Rev. Hugh Pyle pastor, Pensacola, Florida. The pastor and church had made earnest preparation. Not a single church activity is to be allowed to conflict with the revival services. Widespread advertising was done, along with much prayer. Services were planned at 10:30 a.m. and 7:30 p.m. daily. The church had nearly 700 in Sunday School Sunday morning and a big crowd attended the revival services Sunday. There were eleven conversions and reclamations in the evening service. In the Monday morning service there were 146 present, including half a dozen preachers. Thank God for a church and pastor which believes in revival, wants revival and puts revival first.

Be Sure to Read It

Dr. Arthur I. Brown was a noble Christian man, scientifically trained, a scholarly physician. He

Kathleen goes along and sings for him.

Free Advice

Colonel Hagel has received much advice as to what he should do, now that he is preaching the Gospel. He should sell out everything—or better, he should give most of it to his friends. The latter would be better. And he should have Kathleen give away all that she has. They should hurry and get down to salt chunk white meat and beans.

The colonel says that he is willing to give away everything, to get out at the britches and down at the heels, and to eat chunk meat three times a day—if it be God's will. He has read where the Lord told Peter to launch out into the deep, but he hasn't been able to find the passage where the Lord told Peter to jump out of the boat when he got out there.

Colonel Hagel believes he should continue to sell steers and bull calves by day and preach the Gospel by night until he is sure of himself. "If my testimony for Christ involves the shedding of my blood, I won't hesitate to shed it. But I don't see where they get the idea that no common sense is to be mixed with religion."

But the colonel is often restless to use every hour in the work of evangelism. Any day he may say to Kathleen: "I'm through selling cows and lots."

In the event he does, Kathleen will say: "Suits me."

Baptist Bible Tribune
February 16, 1951

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editors

EVANGELIST BILL BEENY recently conducted a Bible Camp for underprivileged children in the Alton-St. Louis area. During the two weeks' camp period 53 souls were saved, reported Mr. Beeny, each child being prayerfully and personally dealt with. Two visitors were also saved. This camp was sponsored by faith, and God pro-

wanted to be with the Lord some two or three years ago. His writings on science are strong and helpful. By all means read his article in this week's Sword of the Lord, "Must Young People Believe in Evolution?" The article is not only for young people, but for preachers, for professional men, for scholars. Why not see that your doctor, your school superintendent, your professor of science, reads this strong, sensible, scientific article? Extra copies of the message in pamphlet form may be had for 25¢ each.

This Kind of Revival Builds Churches

The other day Evangelist G. Covell Keenum and his song leader, Kenneth Wells, visited us at Wheaton, Illinois. They had just come from Grace Baptist Church, Middletown, Ohio, where Brother Keenum had led in a blessed revival. Now pastor Howard Sears writes a stirring report of the revival. God gave 81 first-time conversions, 13 backsliders restored. 158 others made public rededication of their lives. 48 family altars were established and 222 people pledged themselves to tithe. Thank God for those saved! But very few people realize the tremendous strengthening of the moral tone of a community wrought by a good revival. Those 48 family altars established will bear great fruit in the future. Those 222 people setting out to tithe will pay many thousands of dollars into the church and the Lord's work. That church and pastor will find the revival campaign about the most profitable investment they ever made in time and money.

By the way, Brother Keenum is one of ten Sword of the Lord Staff Evangelists. My Brother Bill and I have carefully selected these Spirit-filled, proven soul winners. They are humble, spiritual, sound in doctrine, true to the faith. They go on faith, without setting a price. I suggest pastors and evangelism committees consider inviting a Sword Staff Evangelist to your church for a revival campaign.

You Will Enjoy Dr. Huss

A new voice to many Sword readers is that of Dr. John E. Huss, pastor of Southside Baptist Church, Spartanburg, South Carolina. Dr. Huss is author of the

(Continued on page 5)

vided the necessary means. Thank God for this good work by our brother.

PASTOR B. NORWOOD RAMSAY writes that Evangelist Clifton W. Brannon has just closed a very successful revival at the First Baptist Church, Wills Point, Texas. There was a total of 300 decisions: 228 dedicated their lives to the Lord and 35 of this number pledged to tithe, 34 unit-ed by baptism, 33 by letter. There were five other professions of faith. God is blessing the labor of this great evangelist.

The remarkable thing about this revival is that it followed a meeting which was held in the church by the pastor in March when there were 130 additions. In between the two meetings there has been a total of 33 additions, making a grand total of 230.

A special feature of the meeting was the Man and Boy banquet. Each man or boy was asked to bring a man or boy who was a prospect. There were 128 men and boys present. At this banquet 11 men and one boy took a stand for Christ.

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The urgent need at the present time is to engage full-time missionary-evangelists, to send New Testaments and Gospel literature, to continue helping suffering Christians with relief. Several new missionaries have already left for Alaska and Europe. Others will be going as the Lord provides means.

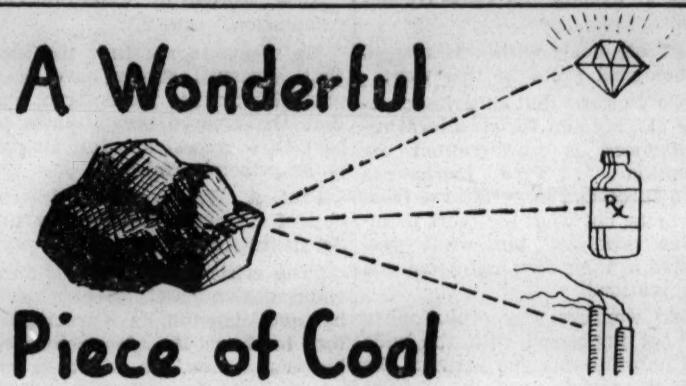
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Sample copy of the Slavic Gospel News magazine will be sent free on request.

Strange Short Stories

By Dr. Walter L. Wilson



Whenever you see a pile of coal, take off your hat, bow your head and worship God for His loving kindness. The Lord knew that we would have cold winters so He provided the coal before we needed it. The fact that He provided it at all is unanswerable proof that He loves and cares for His creatures. He made the winters but He provided for our comfort in the midst of winter. He hid the coal in the ground where it could not be wasted and then gave men the needed knowledge and power with which to find it and to mine it.

Think of the potential possibilities that are hidden in a piece of black coal. From it we may obtain light, so that we may turn the night into day. By means of it steam is created for operating the dynamos in our power houses, that electricity may light the nation. By its power is obtained for driving our locomotives, propelling great ships, operating machinery of every kind.

By means of coal our homes are heated, our office buildings made comfortable, our meals cooked. Coal furnishes the heat for thousands of factories. Coal makes it possible for our children to go to school in the winter time and be made comfortable in the class rooms. Coal operates farm machinery of many kinds and propels road machinery of many descriptions.

Coal is the original source of coke, tar, ammonia, gas, graphite, and many other important and useful substances. Indirectly from coal and its by-products we obtain pitch for roofing purposes, sulphur, Prussian blue, benzol, carbolic acid, dyes for photography, dyes for cotton, dyes for wool and silk. Aspirin is a distant by-product of coal. So are salicylic acid, cinnamon oil, aniline, lysol, phenol, and many kinds of oil.

Coal must lie dormant and useless until the magic touch of man makes use of all these potential possibilities. It has no power whatever in itself. The ordinary person cannot develop these useful qualities of coal. A chemist must do it. Not all chemists can do it, but those who are trained in coal chemistry. Your life, too, must be in the hands of One who is able to bring out all that is in it, and the best of its possibilities. The Holy Spirit alone can do this. He knows what you are best fitted to do, and He knows how able you are to do it. Romans 12:1 is God's invitation to you who are washed in the blood of the Lamb to let the Holy Spirit use your body as He sees fit. He will make your life a success.

In order for the coal to impart its power to us, it must lose its own identity; if it is to give heat, it must be burned. If it is to impart power, it must be thrown into the furnace. If it is to radiate light, it must be set on fire. Nothing can save itself and still be a blessing to others. Even Christ laid down His life that the believer might have life. His enemies said truly, "He saved others, himself he cannot save."

By the destruction, the alteration, the conversion of coal we

potential possibilities of a saved man are wonderful. Oh, that we might let the Chief Chemist work on us to accomplish His wonderful purposes.

Some coal is called "soft coal"; another kind is "hard coal." Some kinds are termed "semi anthracite"; this kind is between hard and soft types. Hard coal may be used where soft cannot. Each kind serves its own purpose. Is it not so among Christians? Some of God's people have very soft, tender hearts and are easily set afire for the One they love, others catch the flame slowly, but may burn with heat more fierce and produce more force and power than the other. May the Lord of Glory have the right of each life that He may make of it what He will.

(The above is one of thirty-three chapters in the book, STRANGE SHORT STORIES BY THE DOCTOR, 123 pages, paper bound, which may be purchased for 75¢ from SWORD of the Lord Publishers, Wheaton, Illinois.)

The Editor's Notes

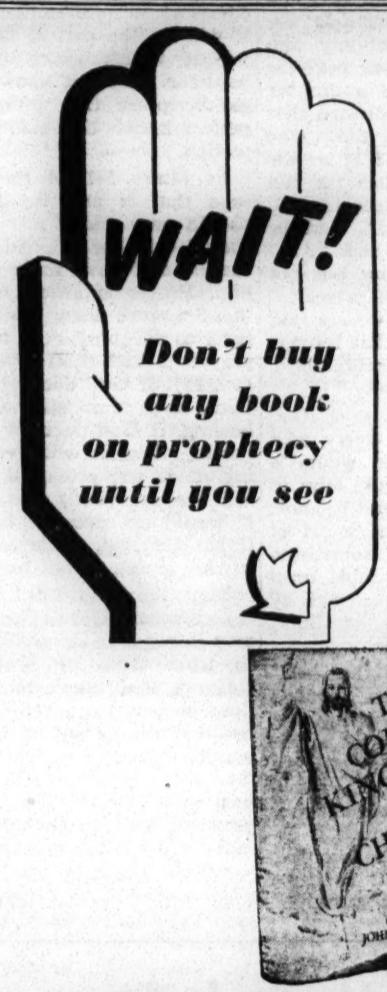
(Continued from page 4)

book, *The Hour of Power*. He was honored with the Doctor of Divinity Degree by San Francisco Baptist College in August. Any pastor who frequently has one thousand people present in Wednesday night prayer meetings, as Dr. Huss' church is reported to have, surely has a winsome and hard-working pastor.

We are so grateful to Dr. Huss for two sermons he has just sent us, one being used in this issue. Dr. Huss says:

"You and Dr. Hyman Appelman amaze me. You are among the hardest working men I've ever known. God must certainly be pleased with your labors of love.

"I have heard quite a few compliments of Dr. Ford's sermon, 'Old Soldiers Never Die.' Dr. Ford is one of my best friends."



The Coming Kingdom of Christ

by Evangelist John R. Rice, D. D.

SOME OF THE REMARKABLE FEATURES OF THIS BOOK ARE THESE:

It begins where the Bible begins—with prophecies in Genesis—and continues consecutively through the Bible. This creates a new perspective for the often confused scene of prophecy, and consequently one sees things in proper order. He discovers the simple, understandable pattern God has prepared for Israel, for the Gentiles, and for the government of the earth after Christ's return.

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Is Healing in the Atonement?

Dear Brother C—:

Thank you for your letter. You say, "For years I have felt that healing was in the atonement and the case of Lazarus, Paul, etc. puzzled me terribly. Matthew 8 says He healed all that the Old Testament might be fulfilled. James 5 says, 'Is any sick?' You say it is not always God's will to heal, how then explain the all and any. This is not said in criticism, only seeking light. I have been twice anointed and prayed incessantly and am wondering if the delay is that the refining process may continue. I want only to know God's will to accept it."

I greatly appreciate your spirit and will try to answer your question the best I can.

I judge that you refer probably to Matthew 4:23,24 where Jesus went about "healing all manner of sickness and all manner of disease among the people" and "they brought unto him all sick people . . . and he healed them."

However, if Jesus on one occasion or more than one occasion healed every sick person in the congregation that is not any sign that He always wants to heal the sick. In fact, there are a number of places where it is indicated that He did not heal all of those who were sick. In Mark 1:32-34 we are told, "And at even, when the sun did set, they brought unto him all that were diseased . . . and he healed many that were sick . . ." Jesus there healed many but not necessarily all of those present.

Again, in Mark 3:10 we are told of the great multitude that thronged Him and the Scripture says, "For he had healed many."

The Bible nowhere says that God always will heal every sick person. God sometimes wants a Christian to learn to trust Him in sorrow and in trouble and to show a good testimony in the midst of suffering. And God sometimes wants us to stay in trouble until we are refined and developed by the trouble to be the good Christians He wants us to be.

You say you believe that healing is in the atonement. Well, I agree that every good thing that God has for us is paid for in the death of Christ. But remember we do not yet have our resurrected bodies. That resurrected body is part of the salvation which is already purchased for us according to Romans 8:23, ". . . even we ourselves groan within ourselves,

waiting for the adoption, to wit, the redemption of our body." That redemption is already paid for. We who have accepted Christ have already been assured of the resurrected body that goes with salvation. Christ paid for both our forgiveness of sins and our glorified bodies on the cross. But we do not inherit our resurrected and glorified perfect body now. That comes at the resurrection. And with it will be the perfect healing and perfect health which Christ has paid for. I do not know of a single Scripture that promises such perfect health this side the resurrection.

In James 5:13,14 the Scripture says that if any is afflicted he should pray and if any is sick he should call for the elders of the church and have them pray over him. Prayer is always right. But the Scripture then limits the results to the prayer of faith. "The prayer of faith shall save the sick." (vs. 15). If God does not give the faith, there is no guarantee of the healing. If God does give faith for healing, then He will give the healing. It is not promised that God will heal everybody who asks Him. It would not even be best for us if He did that, while we are still in this sinful, carnal body.

May the dear Lord help you, dear brother. Rest in the Lord. His way is good. If He gives you faith to trust Him for healing, then claim it and thank Him. If God does not give you faith to assure healing now, then be content in whatever state you are and give God the glory and be happy. God has grace enough for you with your thorn in the flesh even as He had for Paul the apostle.

In the Saviour's name, yours,

John R. Rice

The Master Is Come

(Continued from page 2)

Ungodly people who do not want to heed the call of God, do not want to repent of their sins, sometimes make the excuse that they do not believe in personal work. Many a time some man has said to me, "That is my own business. When I need anybody's help, I will tell them so." Sinners have said many, many times, "I would go to church, and I would hear revival sermons, but people won't leave me alone." Sometimes Christians and even preachers are deceived by the foolish excuses of such people.

But Christians ought to listen to what God said and not to what sinners say on this question. Paul said, "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11). We, like Paul, are ambassadors for Christ. We should beseech men in Christ's stead that they be reconciled to God (II Cor. 5:20). When Jesus illustrated the business of soul winning, He said, "A certain man made a great supper and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready." And the rest of the story shows that the servant was sent again and again, and the last time he was told to "Compel them to come in, that my house may be filled" (Luke 14:16-24). The obligation is on every Christian to pass on the word of Christ, to pass on the call of God. In the last blessed invitation in the Bible, God says, "And the Spirit and the bride say, Come. And let him that heareth say, Come" (Rev. 22:17). The Holy Spirit calls, the bride of Christ calls, and every one who ever heard the invitation should say to sinners, "Come!"

(Continued on page 7)

Must Young People

(Continued from page 3)

Prof. D'Arcy Thompson in his book "On Growth and Form" arrives at exactly the same conclusion.

O'Toole deals with this alleged homological proof in this way:

"To suppose that inheritance alone can account for structural resemblances is unwarranted assumption . . . The mechanists have succeeded in extracting from the facts, not what the facts themselves proclaim, but what pre-existed in their own highly-colored imagination."

One wonders why evolutionists are not impressed with the wide and unbridgeable gap between the highest animals and the lowest men, rather than by the easily explained structural resemblances. Sir Ambrose Fleming mentions this important feature and draws the inevitable conclusion that these immense differences preclude the possibility of any genetic relationship between the two. He says:

"Note certain qualities in the human species, not the smallest trace of which appears in the animal species. Thus, no animal has ever made any weapon or tool to help its bodily endowments. It fights with teeth and claws, horns, tusks, or hoofs. But it makes no military weapon of any kind. Nor has any animal made a tool—spade, rake, knife, hatchet, axe, or saw. No animal makes itself any artificial dress, hat or coat, shoes, or ornament to improve its appearance; nor does it dress or arrange the hair on its head. But all of the very earliest humans do these things. No animal has discovered how to produce fire, or even to maintain it . . . The animal mind or intellect is static or limited. It never progresses beyond a certain point. On the other hand, the human mind is extremely progressive, self-educative and assimilative. Uncultured races of men brought into contact with more advanced races, quickly adopt their achievements, customs, modes of thought, and habits . . . Animals have not developed the powers of speech or rational thought."

Vestigial Organs

According to the evolutionists, the human body contains many small remnants of tissues or organs which were useful and necessary when man was in the animal stage, but since that time, have shrivelled into vestiges and are now practically useless. Weiderheim claimed to have discovered 180 of these, but the number has diminished astonishingly, until now we read of only about a dozen. These include the vermiform appendix, the small muscles which attach the ear to the skull, the thyroid gland, pineal, pituitary and other glands. Of course, the truth is, there are no absolutely useless structures in the human body. And these endocrine glands are now known to be very necessary to life. But the protagonists of evolution persist in mentioning this alleged "proof."

It is sufficient to quote but one authority on this point. Dr. P. C. Mitchell writes in the Encyclopedia Britannica, Vol. 20, page 33:

"It is almost impossible to prove that any structure, however rudimentary, is useless, and, if in the slightest degree useful, there is no reason why, on the hypothesis of direct creation, it should not have been created."

Embryology

This argument seeks to show that the unborn human baby, at a very early stage of its existence, possesses many animal characters, such as gill-slits, a tail, lanugo (fine long hair covering the body), etc., and that it passes through various definite animal stages before it becomes human, the latter idea known as the Recapitulation Theory, which simply means that every individual repeats in his prenatal development the evolutionary history of the race. That is, it passes through the alleged stages of invertebrate, fish, amphibian, reptile, mammal and, lastly, becomes human.

What does modern Science have to say about this?

T. H. Morgan in "Evolution and Adaptation," page 83:

"It seems to me that the idea that ancestral stages have been pushed back into the embryo, and that the embryo recapitulates in part these ancestral adult stages, is in principle, false."

Prof. A. Weber, of the University of Geneva, as quoted by the Scientific American:

"The critical comments of such embryologists as O. Hertwig, Keibel, and Vialleton, have practically torn to shreds the aforementioned biogenetic law. It has been almost unanimously abandoned."

Prof. Karl Vogt, also of Geneva:

"This law which I long held as well founded, is absolutely and radically false."

Prof. Adam Sedgwick, eminent embryologist of England, in "Darwinism and Modern Science," page 174, says:

"After fifty years of research and close examination of the facts of embryology, the recapitulation theory is still without satisfactory proof."

Kellogg, in "Darwinism Today," pages 18, 21:

"The proof that man is descended from a fish because he had gill-slits at one period of his individual development is not of the sort to be relied on too confidentially. The recapitulation theory of Fritz Mueller and Haeckel . . . is mostly wrong."

Sir Arthur Keith, in "The Human Body," admits:

"Now that the appearance of the human embryo at all stages is known, the general feeling is one of disappointment; the human embryo at no stage is anthropoid in appearance."

Douglas Dewar:

"Embryology lends no countenance to the view that the higher vertebrates evolved from a fish ancestor. It is only by putting far-fetched and artificial interpretations on embryonic phenomena that they can be made to fit into the evolutionary hypothesis."

Dewar deals exhaustively with the alleged gill-slits and tail arguments, showing the gross absurdity of the claims, and on page 65, writes:

"The embryological phenomena cited as testimony favorable to the doctrine of evolution, are more readily interpreted on the doctrine of creation or abrupt origin."

Geology

Do the fossils found in the rocky strata reveal any evolutionary de-

(Continued on page 7)

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The Master Is Come

(Continued from page 6)

Sometimes Christian people say, "I am afraid to speak to lost sinners about Christ. I am afraid I will do more harm than good. I am afraid I will drive them away from the church." Well, dear friend, you had better be more afraid of displeasing God than of displeasing sinners. As long as you listen to the complaints and excuses of ungodly men, men who follow Satan and ignore the plain command of God to preach the gospel to every creature, then certainly you will be responsible for the doom of lost souls that you did not warn! For my part, if my faithful and loving invitation to a sinner to come to God drives him away from the church, then still I ought to do it. If a man must go away from the church and reject Christ, I would rather that he go after hearing my plain warning and my loving invitation. If a man must go to Hell, then I do not want him to go unwarned.

Do more harm than good by personal work? Never, if you go in Jesus' name, if you follow the leading of the Holy Spirit, and if you use the Word of God. We are commanded to go, and Jesus said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). You may make somebody angry, but that itself may be used of God to awaken one out of lethargy and cause him to see what a sinner he is. Do not go by appearance in this matter, nor by the opinions of unconverted or carnally minded men. Go by the Word of God and the clear leading of the Holy Spirit.

For when you talk to a sinner thus, you are talking for Jesus Christ. Your invitation is God's invitation.

My father who is now in Heaven told me long ago about his conversion. It was in Gainesville, Texas. He was a young man, I suppose about thirty. A revival was on and he attended a few evening services to hear the preaching. An old cowboy friend of his came one night at the invitation time and with an arm about his shoulder, said to him, "Will, I am praying for you. I am anxious about your soul. God has saved me, and I want you to take my Saviour, too." My father said that he drew himself haughtily erect and said something like this: "I am a grown man and I know what I want to do without anybody telling me. I came to enjoy the sermon, but if I have to be disturbed and embarrassed by people coming to me publicly and urging me to become a Christian when I am not yet ready, then I will not come to the meeting any more. If anybody talks to me again, I will never come back to this meeting."

His friend went away, but a few nights later the urge of the Holy Spirit in his heart, his born-again heart that longed to see people saved, compelled him to go to his friend. He approached my father again and said, "Will, I didn't intend to come back, but something compels me. I am burdened about you. I cannot get any peace, and I am so anxious for you to be saved." My father said that his anger mount-

ed, and he spoke quickly and sharply, "I told you that if you didn't leave me alone I wouldn't come to this meeting any more! I will never darken the door of this church any more as long as I live! Maybe it will be some pleasure to remember that you have driven me from the house of God!" And with that he got his big Stetson hat, marched out of the church, and went angrily to his room.

I am sure that the Christian friend must have grieved greatly, but if he could have seen what happened, he would have rejoiced in heart. My father was rooming at the time with his brother and wife. He arrived home, of course, before others of the family, for the service was not yet through. He said to himself that unless he wanted to hear talk, talk about the preacher and about the revival and about people being saved, he had better get to bed before they returned from the service. So to bed he went, but not to sleep. Hour after hour he tossed on his bed and could not find slumber. He got up and smoked, and then tried to sleep, but it was all in vain. No rest came through the long night. Bit by bit he began to see his sins, his folly. He said to himself, "What a fool I am! The best friend I have in the world came to me because he loved me, because he wanted to see me saved and keep me out of Hell, and I, like an ill-bred wretch, insulted him, and drove him away. Now nobody else will come to talk to me, and it will only serve me right if I go to Hell!" His burden got so heavy, that about four o'clock in the morning he got out of bed and fell on his knees beside it. He confessed his sins and begged God to forgive him and have mercy. And finally sweet peace came to his heart and he found rest in Jesus Christ.

At the church services the evangelist had announced a sunrise prayer meeting the next morning. When the janitor came at five o'clock to unlock the church door for this prayer meeting, he found sitting on the steps outside the man who just the night before had sworn he would never again darken the door of that church! My father told it

(Continued on page 8)

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Christian faith? Does it make any difference whether we believe it or not, so far as our relation to Christianity is concerned? Is it an effective weapon forged by the Devil to undermine and destroy effectively faith in God and Jesus Christ? In which direction does it lead—to God or to atheism? Does it minimize the importance and veracity of God's Word?

What do evolutionists say about the basic fundamentals of the Christian faith?

Huxley declared:

"It is clear that the doctrine of evolution is directly antagonistic to that of Creation. As applied to the creation of the world as a whole, it is opposed to that of direct creative volition. Evolution, if consistently accepted, makes it impossible to believe the Bible."

Sir Oliver Lodge:

"Taught by Science (?) we learn that there has been no fall of man, but a rise. Through an ape-like ancestry, back through a tadpole and fish-like ancestry, away to the early beginning of life, the origin of man is being traced."

Prof. George M. Royce, of Harvard University:

"God is the spirit animating nature, the universal force which takes myriad forms—heat, light, gravitation, electricity and the like."

LeConte:

"There has grown up without our confessing it a kind of scientific polytheism—one great Jehovah,—perhaps, but with many sub-agents or sub-gods, each independent, each efficient, doing all the real work in his domain. The names of these, OUR gods, are 'gravity, light, heat, electricity, magnetism, chemical affinity, etc.' and we are practically saying: These be your gods, O Israel, which brought you up out of the land of Egyptian darkness and ignorance. These be the only gods ye need fear and serve and study the ways of."

Prof. Joseph A. Leighton, Ohio State University:

"From the scientific standpoint, God is a superfluous hypothesis which explains nothing, and only constitutes a bar to scientific inquiry."

What a tragic display of foolishness is here presented to us. Surely we are more and more impressed with the truth of Psalm 14:1! What place does Jesus Christ occupy in this kind of thinking? Listen to LeConte again:

"As organic evolution reaches its goal and completion in man, so human evolution must reach its goal and completion in the ideal man, the Christ."

If this evolutionary view of Christ is true, then Jesus was the greatest liar and hypocrite the world has ever known, because He claimed to be God. If He is not God-man, He ceases to be even good.

Thus, this tremendous Damoclean sword in the hands of Satan cuts down every basic principle on which Christianity is founded. We are forced to abandon the Bible, God, Christ, and salvation. There is no heaven, no hell, no future happiness, no coming judgment. We are animals, somewhat removed from the slimy mass of primordial protoplasm from which we are asked to trace our ancestry, groping our wayward and sinful course to oblivion. What a Gospel of hopeless despair! Jesus Christ is not the Son of God but the son of an ape ancestor and we have lost the only Saviour who is able to rescue us from the abyss of sin into which the race has fallen.

You who read these lines—do you think it the part of wisdom thus to deny those eternal verities enunciated by God Himself, and upon the acceptance of which our eternal welfare depends?

"In the beginning God created." "All have sinned and come short of the glory of God." "There is no fear of God before their eyes." "But God commendeth His love toward us in that while we were yet sinners, Christ died for us." "Being now justified by His blood, we shall be saved from the wrath of God through Him."

Think it through!

(This message may be had in pamphlet form for 25¢, from Sword of the Lord Publishers, Wheaton, Illinois.)

The Master Is Come

(Continued from page 7)

with the deepest of pleasure as an evidence that whether men like it or do not like it, we must talk to men about their souls. We who are saved bring the voice of God to sinners. We will be guilty before God, unworthy of our friends, unworthy of our salvation, unworthy of our profession, if we do not earnestly, urgently press upon men that they are lost and need Jesus Christ as a Saviour!

I well remember there happened years ago when I was a boy, a scene that impressed itself indelibly on my memory. It was in a revival meeting in the school auditorium. A school girl friend of mine went to her big, burly brother and pled with him to be saved. Tears ran down her cheeks and I remember how she looked that day as she put both hands upon his shoulders and lifted her tearful face to him. She said, "Charlie, you know how I love you. I want you to be saved. Mother is praying for you. Now is the time to be saved, Charlie. Won't you come tonight?" Charlie stood there and looked at her with a stony gaze. She kept pleading. He told her, "No, Lillie, go on away and leave me alone. I am not ready tonight. No, I say, leave me alone!" Finally, as she continued pleading, he seized her hands and threw them away from him and said cruelly, "Leave me alone, I say. I am not going!" Lillie went away weeping that night and I do not know but maybe the Holy Spirit of God went away too. I know that that night God spoke into that young man's heart with all the tenderness of Calvary. It was the call of God!

If one reads this who is not a Christian and if you have anybody that loves you, anybody who prays for you, anybody who weeps over you, anybody who cares enough to warn you, then in Jesus' dear name, I beg you to stop and listen, and be saved. It is the call of God! Instead of anger, you ought to have the profoundest and humblest gratitude that God loves you enough to give anybody to warn you. You ought to go down on your knees in thanksgiving that God cared enough to give you a mother to weep or a wife to plead or a friend to warn or a man of God, perhaps even a stranger, to preach to you or give you a tract. I say to you now, earnestly and fervently, that God Himself calls through the voice of His people.

Martha called Mary, Christians are to call sinners. The church of Jesus Christ is God's call. Every building that Christians build, with its spire pointing to Heaven, is the call of God. When you pass down the street and see a cross on a Catholic Church, let even that be a reminder that God loves sinners and that God has put it into the hearts of people to seek others for Him. Every faint and fragrant memory of a gospel song that was sung into your heart when you were a boy or a girl—let that be to your mind what it is in the will and plan of God; it is God's call! Every printed sermon that falls into your hands, every gospel paper, every tract; God means all these as tender and solemn warnings. Death is around the corner. Judgment is coming! Eternity is long, and the doom of the sinner, oh, how terrible! Then hear the call of God as He speaks to your heart through loved ones.

III. God Calls Through His Goodness

"The goodness of God leadeth thee to repentance," says the Apostle Paul in Romans 2:4. So God's goodness is always calling, calling men to be saved.

When Jesus sent word by Martha to Mary that she should come and see Him, there must have come to Mary's mind at once a thousand tender memories that bound her heart to Jesus. She must have thought how she had sat at His feet and somehow could not tear herself away to help Martha with the housework when Jesus visited their

(Continued on page 10)

SINFULNESS OF SIN

Exactly how sinful is sin? That is a question which many times people cannot answer because they do not adequately understand the utter degradation of mankind outside Christ. They do not see the absolute abominableness of iniquity in the light of a holy God Who cannot look upon it. Then, they are further confused by psychiatrists, social reformers, and modernists who describe sin as merely a "psychosis," or "bad environment," or "an outmoded idea." Consequently, our generation desperately needs a sensible, spiritual expose of what sin really is.



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CHAPTER TITLES

- | | |
|--|---|
| 1. The Ruin of a Christian | 7. The Seven-Fold Sin of Those Who Do Not Win Souls |
| 2. Lukewarmness—the Sin That Makes God Vomit | 8. "Speak Not Evil One of Another, Brethren" |
| 3. God's Slaughter Crew | 9. Judge Not! |
| 4. The Curse of Hidden Sins | 10. "Be Ye Not Unequally Yoked Together With Unbelievers" |
| 5. The Sin of Lying | 11. Washing Dirty Feet |
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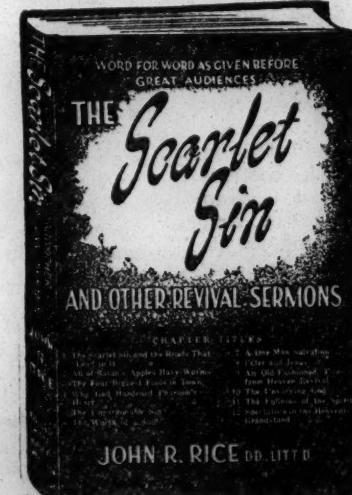
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"The Thing"

(Continued from page 1)

to expect any other than a clear, easy and certain victory.

It is well that only three thousand men were sent to take this city. Had there been more they would have been still unsuccessful. The defeat served (1) To humble God's Israel, and to teach them always to rejoice with trembling. "Let not him that girdeth on his harness boast himself as he that putteth it off" (I Kings 20:11); (2) To harden the enemy; (3) To be an evidence of God's displeasure against Israel.

The retreat of Israel in disorder put the whole camp of God's people into a fright. The hearts of the people melted, not so much for the loss but for disappointment. Joshua had assured them that "THE LIVING GOD WOULD WITHOUT FAIL DRIVE OUT THE CANAANITES FROM BEFORE THEM." How can this event be reconciled to that promise? To every thinking man among them it appeared an indication of God's displeasure and an omen of something worse. No wonder this defeat caused such consternation. If God turn and be their enemy and fight against them, what may become of them?

What if God turn and fight against America? We could lose every ally we have and win if God

be for us. We and all our allies cannot win if God is angry with us and fight against us.

II. The Identification of "The Thing"

Joshua was deeply humiliated over the defeat. He took it to heart. A good leader is concerned about the calamities that come to his people. Joshua was upset and he grieved over the matter. Not only was he deeply disturbed, but the elders of Israel were influenced by his example. They prostrated themselves with him, before God.

What is the best thing to do when you are emotionally disturbed? When you have trials and tribulations? When things happen that you cannot explain? The best thing to do is to take them to the Lord in prayer. That is what Joshua did.

In his prayer he asks God for an understanding of what had happened. What construction can he put on this defeat? Thinking about the people whom he led, he cited the dangers that had arisen as the result of the defeat. Then he knew how downcast his people were and told God that His own glory would suffer by it. He didn't want his people to charge God with the loss and to lose faith in God. The more

you study Joshua the more you realize that he was a worthy successor to Moses.

God replied to Joshua's prayer. And the Lord said to Joshua, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I had commanded them: for they have even taken of the accursed thing."

Several points are brought out in God's answer:

1. *Israel had sinned.* The sinner is not named, but the sin is described. The sin is spoken of as an act of Israel in general, at least until they have fastened it upon some particular person.

2. *The sin was a transgression of God's covenant.* It had been agreed that God should have all the spoil of Jericho, and the people should have the spoil of the rest of the cities of Canaan. Someone had robbed God of His part.

3. *The sin was stealing.* It was done clandestinely as if one could conceal a thing from the Divine omniscience.

4. *The sinner had a chance to repent.* Probably when the action was over, Joshua called all the tribes, and asked them whether they had fully disposed of the spoil. Achan had a chance to say, "I am guilty." He kept his counsel like the adulterous woman who eats and wipes her mouth, and says, "I have done no wickedness."

5. *What was it that was stolen?* It is called an "accursed thing."

Achan took whatever it was and put it with his own things as if he had as good a title to that as any man had. He didn't expect to be called to account. He never dreamed of making restitution.

God could have named the sinner, but he did not. But for two possible reasons he did not do so: (1) to exercise the zeal of Joshua and Israel in searching out the guilty one, and (2) to give the sinner himself time to make a confession.

How was Achan's sin discovered? Achan was found out publicly as God chose his tribe, his family, his household. It was strange that Achan, being conscious within himself of guilt, when he saw the accusation come nearer and nearer to him, didn't have the wit to make an escape or the grace to make a confession. But his heart was hardened by the deceitfulness of sin, and it proved to be to his own destruction. We may well imagine how his countenance changed. We can imagine what horror and confusion seized him when he was singled out as the delinquent.

In desperation Achan confessed. One way or another God will make sinners' own tongues to put guilt upon themselves.

Achan's confession reveals to us what *the thing* was. I'll tell you what it was! Then may I tell you what it could be in our own lives?

In plundering a house in Jericho he found a lovely Babylonish garment. It was a beautiful robe such

as princes wore when they appeared in state. The garment was of many colors and made a glorious show. Achan thought a thousand pities to burn this and nobody have any good of it. Not only did he take the robe but he took a bag of money. Also, while he was at it, he took a wedge of gold!

The sin (1) began with the eye, (2) proceeded out of the heart, (lust conceived and brought forth sin), (3) resulted in concealment. Often that which is pleasing in the commission is better in the reflection, (4) terminated in death to the sinner and all who were near and dear to him!

III. The Lessons Learned From "The Thing"

1. God Wants Pure Soldiers

The conditions of God's help today are the same as when that panic-stricken army fled precipitously down the rocky pass. They were foiled by an insignificant fortress because sin cleaved to them, and God had departed from them. The age of miracles may have ceased because God had revealed himself and does not think a repetition of miracles is necessary. But the law of God's intervention and retribution has not ceased. It is true today, and will always be true, that our victories are won by our clean living far more than by any gifts or powers of mind, culture, wealth, or eloquence which we possess. GOD'S CONQUESTS are those made possible by the dwelling of God's Spirit in man.

Listen to this: WHEN GOD IS WITH US, JERICHO IS NOT TOO STRONG TO BE CAPTURED. WHEN GOD IS AGAINST US, EVEN LITTLE AI IS STRONG ENOUGH TO ROUT US! When we fight in our own strength, a shattered wall can keep us out. When we fight with God, fortifications that reach to Heaven fall flat before us. The lesson is obvious. America must keep herself right with God.

2. God Sees All

God's eyes see the hidden sins. Nobody saw Achan carry the spoil to his tent and dig the hole to hide it. His friends walked across the floor without suspicion of what was underneath. Achan held his place in his tribe as an honorable man. Achan's mind could see no connection with the flight from Ai and "the accursed thing" which he had taken.

But God saw!

He always sees!

"Be sure your sin will find you out" (Num. 32:23).

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

"The wages of sin is death" (Rom. 6:23).

Not like Stephen in honor but death in disgrace.

Achan died, stoned to death.

3. God Wants Us To Put Away "The Thing."

Let it be known that "The Thing" is different with different people.

For David "The Thing" was the person of the wife of Uriah.

For Samson "The Thing" was a temptress named Delilah.

For Adam and Eve "The Thing" was the forbidden fruit.

For Ananias and Sapphira "The Thing" was the part of the purchase price that belonged to God.

For Jezebel and Ahab "The Thing" was the ill-gotten vineyard of Naboth.

For Cain "The Thing" was jealousy.

For Lot's wife "The Thing" was her love for the wickedness of a great city.

Name the sin that you cling to and you have identified "The Thing" in your life.

In the popular song no one wants "The Thing." You can't get rid of it!

But there is a place for you to take "The Thing" and to find forgiveness. That place is at the Cross!

Alas, and did my Saviour bleed?

And did my Sovereign die?

Would he devote that sacred head

For such a worm as I?

At the cross, at the cross, where I first saw the light,

And the burden of my heart rolled away,

It was there by faith I received my sight,

And now I am happy all the day.

WHAT ARE YOU?

A Preacher? Then you need this book on THE HOME—COURTSHIP, MARRIAGE and CHILDREN by Evangelist John R. Rice, D.D., Litt.D. Based upon the author's personal advise to actual thousands of people throughout a fruitful ministry, the volume brims with practical illustrations, and will help you to counsel young and old alike. Here is what many ministers and evangelists are saying about this desperately needed publication:

FROM BRITISH COLUMBIA: "It is most practical, scriptural and chastely forthright."

FROM MISSOURI: "I never perform a ceremony without giving this book as a personal gift."

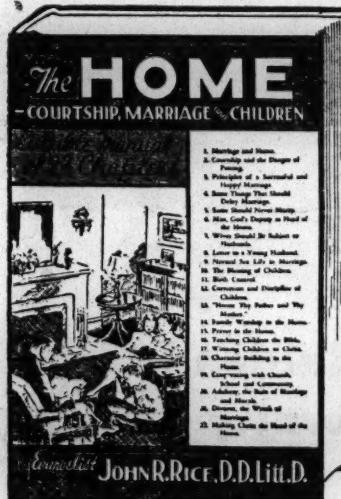
FROM INDIANA: "...I wish that it had been written years ago."

FROM OKLAHOMA: "...the greatest I've ever read."

A Parent? Then you, too, will profit from this Bible-based, Spirit-filled book. It will show you clearly, irrefutably, what the Scriptures say about the correction and discipline of children, family worship, and winning young ones to Christ.

A Montana mother writes: "It just seemed to be the thing I needed." A parent from California says: "...our daughter... found it a source of blessing in living her Christian life in the business world." Another mother writes from Washington: "I expect the book to be of tremendous help in the years to come as Mr. S.... and I strive together to bring our family... to the knowledge of Jesus

as their Saviour..."



A Husband? You will want to know frankly, candidly, what your duties are as the head of your home. You will want to discover what God expects of you in your relationships with your wife, your children, your community.

One young husband, once caught in the grip of alcohol and tobacco, came back to the Lord, testifying, "THE HOME... was the turning point in my life. It is a wonderful book."

Another husband from Tennessee wrote: "I got married last October 22 and have had my nose in your book THE HOME constantly since then. Every young husband everywhere should read your 'Letter to a Young Husband' in it."

A Wife? Here you have the chaste but straightforward answers to multitudes of perplexing questions concerning married life. Subjection to your husband, discipline of children, and civic responsibilities are imperative points about which you need to know the teaching of the Scriptures.

A wife living in Iowa read the book on THE HOME and determined to obey her husband as the Lord commanded. As a direct result of her willful obedience, God blessed her whole church with a stirring revival. Similarly, a Florida wife related: "I have read it through and it has 'put me in my right place at home'." A housewife from Wisconsin said: "...it is by far the best book I have read on this subject."

REGARDLESS of whether you are pastor or layman, parent or child, husband or wife, you can't afford to be without this book. You can't afford to miss its clear, logical, tactful teaching on so many important subjects. Don't neglect this potential blessing for your own life. Make it a must on your list today!

A big, beautiful, Bible manual, the book is clothbound for years of hard wear, and has an attractive jacket. Special features include a page for family records, a marriage certificate, and a picture of the author's wife and youngest baby, Joy. It has 381 large pages, 22 chapters. After you've read it, you'll call it priceless. And it can be yours for just

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The Master Is Come

(Continued from page 8)

home. She must have thought of all the tender deeds she had seen Him do; how He had healed the sick, had given eyes to the blind, had forgiven sinners. Perhaps Mary thought within herself, "How different our home has been since Jesus began to come by and spend the night with us occasionally! Life is so much sweeter. Martha and I get along so much better. What a friend Jesus is!" And so, moved by the goodness of the Lord Jesus, Mary arose quickly and came to Him, as our text says. Dear reader, God has been good to you. You ought to say in the words of David, "Bless the Lord, O my soul, and forget not all his benefits." The mercies of God are as fresh as the dew, and new every morning. David reminded himself that God was one

"Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Psalm 103:2-5). So God pours out of His horn of plenty upon all mankind the abundant evidence of His love.

Outside of Amarillo, Texas, one day I stopped at a filling station and invited the attendant to come and hear me preach in a revival. He answered gruffly. But as kindly as I knew how, I insisted that he needed God, that he was responsible to God and must meet God. I urged him to take time and hear the gospel and be blessed. He responded sourly, "I don't owe God anything. I made my money in wheat. I worked hard for it. I was up late at night, I worked long days. I made my own way. Now I don't owe God anything, and I don't propose to go to a revival unless I want to."

His wicked attitude stirred my soul to the depths, and I began to press the matter on him. I said, "So you made your money yourself, did you? You made it in wheat farming, did you? And you made it without God, did you? Can you tell me how you made it without some of God's

THE SWORD OF THE LORD

wheat with a germ of life in it to begin with? Did you make the grains of wheat that you planted? Did you put the germ of life in them?"

He stammered a bit, then he said, "No, of course, I didn't make the wheat, I just planted the seed."

"But you said that you did it without God. Did you cause the sun to shine upon the ground and warm it in the springtime? Did you cause the rain to come so that the moisture would soak into the tiny germ cell and it would begin to swell and put forth roots and to grow? Tell me, did you do that without God?"

With his face red, and half apologetically, the man said, "No, of course, I didn't have anything to do with the rain or with the sunshine. I just planted the wheat."

"But," I insisted, "did you protect your crop from the stinkbugs? Other fields were destroyed by blight and pests of one kind or another. Your fields of wheat grew to maturity and to the harvest and you made good crops you tell me. Did you do that without God? Tell me, did you protect your fields from the pests?"

"No," he said. "No, I just left it to nature, and did the best I could."

"But you said you did it without God. And when the wheat was ready for harvest, did you set the price for the wheat? Did you control the world market? The ebb and flow of commerce, the law of supply and demand, did you do anything about that?"

"No," he said, "I just took my wheat to town and sold it for the best price I was offered. Of course I couldn't control the world market. How could I?"

"But you said you made your money without God," I said. "And yet, from the very beginning, God did it all. God put the life in the wheat that made it sprout. God let His rain come upon the just and the unjust, in your case, just as the Scripture said. God smiled upon it with His sun and the bosom of the earth grew warm, and the little germs swelled and put forth roots and leaves, and wheat came into being. God protected it and it grew, and grew, and ripened, and then one day out of the bounty of God's mercy, you reaped your wheat crop and sold it at a price you didn't set. And in fact," I said, "every particle of it was due to the mercy of God. God gave you every breath you drew while you made your wheat crop. God kept your heart beating. God gave you digestion. God rested your body at night. God's angels protected you day by day from a thousand dangers that you never even knew. And you with a blasphemous and rebellious heart now say that God had nothing to do with it and you owe God nothing!"

He seemed a chastened and subdued man that I left that day in the filling station, the man who said that he had made his money without God. But how like a million others was he, who never notice or thank God for His mercies!

The goodness of God is poured out upon you everywhere. Do you have good health? That is a bounty of God's mercy. God loves you and so protects you day by day. Do you have a family? Do you have a wife who is true to you? Then thank God, for that is the call of God to you to repent. Do you have a child, a little baby, whose feeble fingers some way clutch your heart like bands of steel? Then when you toss your baby in the air or hold your little one in your arms or look upon that tiny bundle of life and love as it sleeps, remember that it is a bounty, a mercy of God, and "The goodness of God leadeth thee to repentance."

Oh, the seeking heart of God that loves so much that He can hardly be insulted! Never a lovesick swain poured upon His sweetheart gifts and favors, trying to win her love, that went half so far in his seeking as does the dear Lord when He seeks sinners! All of us have laughed, I suppose, at one-sided love affairs. We have thought that some boy made himself ridiculous, as he ran after some fickle, light-headed girl who mocked him behind his

back, and led him captive like a conquered slave at the chariot wheel of a Roman emperor! All of us, I suppose, have felt sorry for some girl who was so in love that her eyes could not leave the object of her affection, even though her love was not returned. I hope you never again laugh at unrequited love. It must be, surely, a sad and bitter thing. I can never again see love unrequited, love unreturned and unappreciated, love unaccepted, without remembering that God Himself has wooed, and sought and wept over us and blessed us while we spurned His love carelessly and threw it away!

In my boyhood we had every year a Christmas tree at one of the two churches in our little town. One year it would be at the Baptist church, and the next year at the Methodist church. The entire town and countryside would attend. There each one brought his gifts for those he loved. And one year a certain young man had worked long and hard, month after month saving money for the girl that he loved. And it was an open secret, we thought, that his love was not returned. On the Christmas tree that year his were the most expensive gifts, and there were many of them. As I remember, there were some fifteen or sixteen presents that he shamelessly had put on the tree so that everybody in the community might know how he loved her! That seemed then a little silly. However when a year or so later he got the girl, I revised my estimate! Love does often tell, after all. But I will tell you now that that lovesick lad did not pursue the object of his affections with one half of the bounty of gifts that God pours out upon lost sinners who despise Him and hate Him and ignore Him, every day. God in His goodness seeks to woo and win the love of sinners by His mercy. The goodness of God is simply calling you to repentance. Every meal that you eat is the call of God to love Him. Every night's rest that leaves you fresh and vigorous is God's plea that you turn your face toward Him and serve Him. If you have a job, if you have good health, if you have a good name, if you have a home—whatever the mercy your heart is grateful for today, then remember that God gave it, gave it as a love gift to turn your heart toward Him!

I can remember so well those four years—how long they were!—when Mrs. Rice and I were engaged. We felt I must finish college. I had big plans ahead of me, and yet the road was so long. How I longed to make her happy and to let her know how I loved her!

When the spring came around, I looked for the first flowers that I might take them to her. Why, I could hardly enjoy anything that was pleasant without her enjoying it too. When I read a good book, I marked it, I underlined favorite passages, and then I sent her the book to read! I well remember how I watched the peaches slowly ripening on the trees, eager that I should be the

one that would first take them to her. It seemed that my heart would burn itself out, seeking ways to let her know how I loved her! And I love her still and rejoice to make her happy. But surely, surely, a dear God in Heaven who loved sinners so much that He gave His only Son to die for them—that is the greatest example of wooing love, beseeching love, that mankind ever saw! I tell you again, that the goodness of God thrown all around about you every day is simply His pleading call that you love Him and serve Him. God loves you and He calls you through His goodness.

In the Panhandle of Texas several years ago I talked to the father of eight children. We had dinner in his home that day, a fine chicken dinner, and he told me how in France during the World War, in the front line trenches, his company was shot to pieces and only a handful of men were left alive. "I prayed then," he said, "and I promised

God that if He would get me out of that alive and back to my wife and babies, I would serve Him." I asked him if he had kept his vow to God, and he told me that he had not. "I lied to God," he said. "God kept his part of the bargain. God has been good to me, and I didn't do what I promised."

"Don't you think it is time that you kept your promise to God?" I asked.

He did think it was time, and I remember with what joy and what humility and what confession he turned to Christ and trusted Him for mercy and salvation. The memory of the goodness of God led him to be saved.

A young couple came to my home to be married. They loved each other—a blind man could see that. Sometimes a preacher performs a marriage ceremony when there is doubt in his heart about the wisdom of it. That day there was none in mine, as far as their love for each other was concerned. With them, no doubt, it was not just the crude and cruel fire of physical passion, but a tender affection, an awe, a reverence with a holy gentleness and restraint about it. Before the ceremony, I talked to them about the beautiful thing that God had put in their hearts for each other. God had given them each one the love of the other and the trust, and now this crowning happiness. I said to the young man, "Wouldn't you like to have a Christian home, wouldn't you like to have prayer at the table? Wouldn't you like to read the Bible and feel always that Christ was the head of your house?"

He answered very simply, "That is what I have always wished to have, Brother Rice." Then I turned to the girl and asked her, "God has made you happy. Tonight you change your name. You change your home. From tonight on, you are a grown woman, a woman with your own home. You must put away childish things. Don't you want God in your home? Don't you want to trust Jesus Christ and love Him and have Him as your Saviour and Lord?" The young man who stood beside her touched her arm and whispered to her encouragement, and after a bit she trusted Christ as Saviour, and both of them dedicated themselves anew and afresh and wholly to the Lord Jesus Christ. We had a happy prayer together, and then we went in the other room where guests waited for the marriage.

That night when others were gone and these two stood on the porch in the dark, the young man put one arm around me, and one arm around his bride, as he told me good night, and said, "Oh, Brother Rice, you will never know what you have done for me this night!" And he went away. The goodness of God, in putting love and happiness in their hearts, turned these young people to God.

So whoever you are who reads this, saint or sinner, then remember that for all the goodness of God, you owe Him love and affection and praise. Give Him today your heart's love. Trust Him! Surrender to Him! Dedicate all you have and are to Him, for "The goodness of God leadeth thee to repentance." God is calling you through His mercy. "The Master is come and calleth for thee."

If today you will accept God's mercy, will heed God's call, will receive Christ as your own Saviour, will you write and tell me so? Do it today, while God still calls!

(Continued on page 11)

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The Master Is Come

(Continued from page 10)

IV. God Calls Through Trouble

It is easy to see that God calls people through His Word which says from beginning to end, "Come, come!" God calls certainly through Christian people for He has commanded us to tell others and preach the gospel to every creature. And surely the goodness of God moves every heart that has any gratitude whatever. But it is not so easy to see sometimes that the call of God is in every sorrow and trouble.

Mary and Martha could see no good in the sickness and death of Lazarus. It was the old, old sadness of "It might have been" to their minds. Each of them said, "Lord, if thou hadst been here, my brother had not died" (John 11:21,32). To them it was unthinkable that Jesus had planned this just so, that He had stayed away when He could have come; but He had rejoiced with His disciples over this opportunity to glorify God. Jesus had said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (John 11:4). Jesus had even said to his disciples, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe" (John 11:14).

14, 15). Yes, Jesus had holy plans in the death of Lazarus. And Jesus used this sorrow to call to Him Mary and to teach her to trust Him more and to love Him better.

I suppose that Mary would have come at the call of Jesus if she had had no sorrow; but surely she would not have come as quickly nor with such wholehearted readiness to receive the Word of Jesus. God calls through sorrow those who will not heed His blessings, His bountiful goodness. God calls through sorrow those who do not listen to His Word. God calls through sorrow those who will not heed His other messengers. Blessed be sorrow when it is the Voice of God calling people to Him!

Some eyes will never see the Lord Jesus until tears enough come to wash away the dust of things. Some ears will never listen to the still small voice of God until God stops their machinery and the din of worldly business dies down. Some men are so joined to their idols that God must knock down their idols even as Dagon, the god of the Philistines, fell from his pedestal one night and the second night had his head and arms and legs broken off when the captured ark of God was left in the idol temple. I carried it to the king. (Read II

Samuel 14:28-33). Joab came when his barley field was set on fire! And you may be sure God knows just where your barley fields are, and sooner or later if you will not hear the call of God's goodness, and will not listen to His Word, and will not heed His messengers, God will set your barley field on fire! God will touch the thing you love and will make it so that you can no longer ignore Him if you persist in your indifference. God does call through sorrow.

Joab, David's general, had a barley field. Absalom had sent for Joab again and again, when he was in disgrace over the slaying of his brother. He wanted Joab to carry a message to King David, but Joab would not come. "And when he sent again the second time, he would not come." But the third time Absalom tried drastic measures. The Scripture says, "Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?"

And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king..." Absalom gave Joab the message and Joab carried it to the king. (Read II

Samuel 14:28-33). Joab came when his barley field was set on fire! And you may be sure God knows just where your barley fields are, and sooner or later if you will not hear the call of God's goodness, and will not listen to His Word, and will not heed His messengers, God will set your barley field on fire! God will touch the thing you love and will make it so that you can no longer ignore Him if you persist in your indifference. God does call through sorrow.

David said, "Before I was afflicted I went astray: but now have I kept thy word" (Psalm 119:67). "Sweet are the uses of adversity," says Shakespeare, and the sweetest of all the uses of adversity is that it calls us to God.

We do not like trouble. We shrink from sorrow. We cannot feel that there is any good in suffering. Men have a feeling that suffering is always because God does not love us, or because He is angry with us. But oftentimes God's tender love for us prompts Him to seek our hearts through breaking them.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth"

(Heb. 12:6). Have you been having trouble? Have you had unemployment, or disease, or poverty, or disappointment, or slander? Then God does not hate you, but He loves you and as tenderly and earnestly as He knows how, God is wooing your heart toward Him. Oh! turn to him today and listen while He calls. "The Master is come, and calleth for thee." As certainly as He sent Martha to call the weeping Mary, Mary with her broken heart, just so surely God is calling you through your sorrow, through your disappointment, through your poverty, through your trouble. God does call through trouble.

Every preacher of the gospel calls to mind hundreds of illustrations of what I am saying, illustrations from his own experience. One day a group of us held a service in the women's department of the Tarrant County jail. It was an unusual time of the moving of the Spirit of God among those poor women. I preached that day on the woman taken in adultery to whom Jesus said when she called Him "Lord," "Neither do I condemn thee: go, and sin no more" (John 8:11). I remember the tears of a well-dressed woman with refined face and good English, to whom I talked at some length after the sermon. She wept but she said again and again, "Oh, no! I cannot be a Christian now; not with this disgrace upon me; not until I get outside and make good again!" But I showed her that even here, in the jail, with wicked companions around her, and with disgrace upon her name, God was speaking to her heart. After long hesitation and many tears she did trust the Saviour and two weeks later the matron of the jail sent me word that the woman was out, that she had secured a good job and had started to live out-and-out for the Lord.

The same day another woman was soundly converted and praised the Lord aloud before the whole group. Again and again she said the strangest thing I ever heard a new convert say, "Thank God I got in jail! Thank God I got in jail!" she said. "I didn't have any sense! I wouldn't listen to Christians. I wouldn't go to church, I wouldn't read my Bible, I wouldn't listen to God and I didn't give God a chance. But God let me get in jail and broke my heart and I got so hungryhearted I would listen to anybody preach. I would have gone to Hell if God hadn't let me get in jail. Thank God I got in jail!" Her sorrow, her shame, her trouble led her to the Saviour. And you may be sure that that is exactly what the Saviour intended it to do.

What we call "accidents" are often no accidents at all but the well-planned details of God's dealing with the hearts of sinners. In 1930 at Wichita Falls, Texas, I picked up four young people after an automobile wreck, and carried them home. I never saw more penitence, more confession of sin, more sincere turning to the Lord than was evident in the case of those young people that midnight hour. They recognized the hand of God in the accident.

In a revival in a country church in north Texas, one night I spoke to a fourteen year old boy about his soul. I found that in that country community he had been well taught concerning the plan of salvation. He had considered the question carefully and intended some day to be saved. "But not now," he said. To all my urging he turned a deaf ear. A night or two later he came in scratching and limping, to the services. When I inquired what was wrong he told me how the gray horse had fallen with him as he brought the cows from the pasture. Still he would not listen to God's invitation. Two nights later he came in with one eye bandaged and the other black and blue and puffed nearly shut and with other evidences of a serious tumble. "That horse fell with me again," he said. I replied, "If that horse falls with you a third time, I am afraid that you will never get up alive. God is speaking to you and you had better hear." He answered back quickly, "I

(Continued on page 12)

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The Master Is Come

(Continued from page 11)

knew that the moment I hit the ground and before I got to my feet." That night he trusted the Lord, and, I believe, very sincerely.

There are those who know little of God's dealings, and little about His Word, who insist that God has nothing to do with the death of our loved ones. I have heard the shocking and blasphemous statement, that it would be a cruel and unjust God who would take home to Heaven a little baby in order to call a mother or father to repent and be saved. Such talk is not only wicked; it is silly. For a little baby, safe in the arms of Jesus, to be taken home to Heaven, where it will never sin, where there will never be sorrows or disease or death—that is no cruelty but an infinite blessing. I believe that but for the great mercy of God toward us who remain, He would take all the little ones that way, and I know that God does call through the home-going of our loved ones.

At Shamrock, Texas, a good many years ago, I was called to the telephone one afternoon and a man's voice said, "Brother Rice, would you meet us out at the cemetery at 3:00 o'clock to conduct a funeral service?" I replied that I would. Then he spoke again haltingly as if ashamed and said, "But I want you to know that we don't have any money. We can't pay you anything. I don't know whether you would be willing to come or not." I told him that of course I made no charges for funerals, and that I would be glad to come and be whatever comfort I could if they preferred to have the service at the cemetery instead of at the church. "But you don't understand, I'm afraid," he said. "This is just a newborn baby. He never breathed! I didn't know whether you'd be willing to come away out to the cemetery to have a service for one like that." I insisted that I would be glad to come and that I hoped God would help me to comfort the loved ones, and so I went to the funeral.

In the back of a model T Ford car sat two men and on their knees was a little white coffin, very simply and plainly made. There was no undertaker, no hearse, nothing but the little casket and the still form inside, and some home-grown roses and honeysuckle, and a few good neighbors. I preached there to that little group on the words of David, when his baby died, "I shall go to him, but he shall not return to me" (II Sam. 12:23). Then they let down the little coffin and filled the grave. With shovels they rounded up the little mound, and on it put the roses and honeysuckle which the neighbors brought. I stood by while these same neighbors in their kindly way came by to shake the hand of the father and say to him, "I sympathize with you," or "I certainly am sorry for you in this trouble." When they were all gone and only the father and I were left by the mound, he in his faded and patched overalls, I said to him, "Are you a Christian?" "No, I'm not," he said. "I have known I ought to be but I never have been saved."

"Then perhaps God is calling you through this home-going of your baby," I said. He wept and said, "Brother Rice, the doctor said he was perfect, he just didn't breathe! I could not understand why. But maybe God is calling me. That is what my wife said this morning." With many tears he told me how he had long been away from God and how his dear wife, still sick in bed, had begged him to be saved.

There beside that little ridge of fresh rounded dirt we prayed together and he cried out to God for mercy and got peace in his heart. He told me that he would go back home and tell his wife that now he had heard the call of God and would go with her toward Heaven, trusting in the Saviour. Certainly, certainly God called the father through his child. I have known of many such cases.

I am told that in the Oriental countries sometimes a shepherd

has trouble getting sheep to cross a brook. They do not like the water. Sometimes they cannot be driven across and the shepherd picks up a lamb and wades across. The bleating mother frantically runs up and down the brook side, and then plunges across to be with her lamb. I think God is wiser even than a shepherd. And sometimes when we will not fix our eyes on Heaven, nor think of eternal things at all, God takes the thing that is dearest and most precious to us, and then with the baby gone, we can take time to think about God and seek the forgiveness of sin and peace in our heart!

Preachers and Christian workers and all who want to carry the message of Jesus Christ to sinners, should specially be careful and ready to give a loving testimony to those in trouble. I preach many, many times in jails. I speak plainly and frankly about sin and the wages of sin. And I find that tender, earnest, plain, sharp Bible preaching has its best results among those who are suffering.

Wherever there are broken hearts there God is speaking to sinners. Wherever men pine away behind the bars, atoning as best they can for their crimes, there speaks the voice of God.

Every woman who goes about her work with a sad heart, wondering if she will ever see her little baby again, is hearing whether she needs it or not, the voice of God. When the menfolk are gone and the dishes are done she opens a dresser drawer and takes out a little knitted bootee perhaps, or a tiny scuffed shoe and weeps over it. Or from an old book she takes out a little lock of blond hair, tied with baby ribbon, and remembers just how the little fellow's curls hung about his face. She sees the blue eyes again and says over to herself the bright sayings that were so precious to her mother-heart. Or she looks at a baby picture and some way her arms are so empty and her heart is so heavy she feels that she can hardly go on.

"My life is so empty. It was all filled with her. How can life ever be worth living again?" said such a young mother to me after she had buried her crippled daughter who had never been well. And you may be sure that I told her that Jesus Christ wanted to fill all her heart with Himself and give her a peace she had never known! At funerals I always give people a chance to indicate that they want prayer or want help about their souls. In dozens of cases people have trusted Christ at such funerals and some of them have given convincing evidence of a real and genuine change of heart.

Wherever sorrow is, there is Jesus Christ. Wherever tears flow, there God is speaking! Wherever people have broken hearts, there we should sow the seed for "The sacrifices of God are a broken spirit: a broken and a contrite

This sermon, "The Master Is Come and Calleth for Thee" is chapter five of WHEN SKELETONS COME OUT OF THEIR CLOSETS



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heart, O God, thou wilt not despise" (Psa. 51:17).

Some of you who read this have your sorrows. I well remember a man who came into the tabernacle in Dallas, Texas, one Sunday night with a despondent face. I had announced in the papers I would preach on *Broken Hearts and Broken Homes—The Call of God*. He saw the subject and came. After a little tender probing in private conversation he told me this story. "I am leaving my wife. She has been an invalid for years. I spent all my money on her. I never looked at another woman. I spent no money for clothes. I gave her everything she asked for. I loved her so I put up with everything that she did. She scolded me, nagged me and quarreled but I excused her because she was sick. Finally she got to where she would slap my face and pull my hair and scream, but I never lifted a hand against her. Yesterday I gave it all up. I don't hate her, I don't wish her any ill, I just don't ever want to see her again!"

I never saw such despair written on a man's face as was on his. But little by little his heart seemed to open to the truth and I told him that all the troubled and weary in heart should come to Jesus and find rest. I told him that the Master had come and called for him in this sorrow. To hear that anybody loved him seemed to him too good to be true. Finally the doors of his sad heart opened and he, by faith, let the Lord Jesus come in. Then he led me to his fourteen-year-old son and together we told the boy about the Saviour who loves all the brokenhearted and who seeks those who are in trouble and

woos them and takes them to His bosom!

Only this morning a young man came to our services whose burdens have grown heavier and heavier until he felt that he must have some one to bear them with him, so he came to seek the Lord Jesus and found Him.

Sinner, the Master is come and calleth for thee. If you will listen you can hear the voice of God in your sorrow. Mary arose quickly and came to Him and that is what you ought to do. If you will come to Jesus in your sorrow you can learn what He meant when He said, "Blessed are they that mourn, for they shall be comforted."

All around you is the call of God. Read His Word and you will find again and again He says, "Come." Listen to the pleading of your mother, your wife, your friend. Hear the preacher who brings you God's message. Read the tract that is handed to you. Listen to the pleading invitation of every gospel song for God calls through His people.

The bounty of God is poured out upon you and every good and perfect gift is from above and cometh down from the Father of lights. This only means that "the goodness of God leadeth thee to repentance" (Rom. 2:4). While you have health, a job, loved ones about you, seek the Lord, for all these things are the wooings of a loving Saviour.

And if you have lost your job, then it is time to seek the Lord. If disease has smitten your body, God means it for good. Seek Him while you can and be saved. If some friend has failed you, God only means for you to turn to the Friend that never fails, the Friend

that sticketh closer than a brother. If you have fallen into the trap of your own desires and if you are beginning to reap the wages of sin, then God means by that to show you that you need a Saviour, a hiding place, a refuge from the storm. Seek the Lord today! If the dearest thing on earth has been taken away from you, then God means to give you something sweeter and better yet, the loving assurance of salvation and eternal life through Jesus Christ our Lord. Mary came when Jesus called her. The Master has come and calls for you, too. Will you come?

If you hear God calling you, dear sinner, and if today you will say, "Yes," to Jesus, why not tell God so here and now, then write it down on this page?

Can you sign the following statement honestly and with all your heart, sincerely trusting Christ this moment as your Saviour, your Lord?

I (your name) here and now answer, "Yes," to the call of God. He has called me, has shown me that I am a sinner, has revealed to me that He wants to save me. So here and now I take Him as my Saviour and surrender my whole life to His service. Relying upon Him for divine help, I will seek to please Him from this time forth.

Date

(Why not tell friends you accept Christ today and have them sign this as happy witnesses of your decision?)

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By The Editor

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Our congratulations to radio station WMBI, which celebrated twenty-five years of active broadcasting September 16-22. There were refreshments for young and old and souvenirs for visitors to radio WMBI, at Moody Bible Institute.

It has occasionally been my privilege to broadcast on radio WMBI, and I have always felt that to be a distinct honor and privilege. To Robert Parsons, director, and to all the staff we send our sincere congratulations and best wishes.

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